CHAPTER XIII
THE CREATED-BEINGS AND THE CREATOR
Guru Nanak, as we already know, believes strongly in the Creator. All the created-beings of name and form, colour and kind are the creation of the Creator. Guru Nanak holds that there was nothing else before creation except the Higher-Brahman Who was then in Transcendent state. This Higher-Brahman has no beginning and no end. He is Eternal-being beyond time and space. He is without attributes (Nirguna Brahman). He is Indescribable, Indeterminate, Incomprehensible, Transcendental-being. In the words of Guru Nanak:

Indefinable, Immeasurable, Unknowable, Inaccessible, beyond the influence of time and action.
Undifferentiate, Unborn, Self-existent, without fear and illusion.
I surrender myself to All Truth.
He is without form, colour and delineation.
He is realized through True word.
He hath no mother, no father, no son, no relation no wife, and no sexual instinct.
He is partless, taintless and Transcendental-Brahman,
All that shines is His Light.¹

Above, we have seen the conception of Higher-Brahman or of Transcendental God as is conceived by Guru Nanak. Guru further adds that this Higher-Brahman manifests Himself as Lower-Brahman through His Will. The Lower-Brahman is also called Isvara (Saguna Brahman).

¹A.G., p. 597.
He is endowed with attributes. He is Immanent in the phenomenal world of time and space, which is governed by the law of causation.

This **Lower-Brahman** is the Creator, Preserver and Destroyer of the whole universe. He is the material as well as the efficient cause. Guru Nanak holds that the world of effects exists before its actual existence in an unmanifested state in its material cause — the Lord; and that the Supreme Spirit in His dynamic aspect is the Material as well as the Efficient cause of this Cosmic System, which appears to our sensual experience as a vast universe.

Guru Nanak gives an interesting exposition of the gradual self-unfoldment of the **Lower-Brahman** from the **Higher-Brahman**:

From Formless He became Immaculate Form,  
From attributeless state He became with attributes.\(^1\)

In harmony with this exposition some references are also found in **Brahadaranyakopanisad**. For example:

There are two states of **Brahman**,  
formful and formless, changing and unchanging, finite and infinite existent and beyond existence.\(^2\)

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\(^2\) Quoted by Dr. S.S. Kohli, *Outlines of Sikh Thought*, New Delhi, Punjabi Parkashak, 1966, p. 21.
Guru Nanak conceives that the Lower-Brahman becomes full of qualities and attributes. While adhering to the unity of Brahman, Guru Nanak accepts Lower-Brahman as Perfect and Treasure-house of qualities (Puran and Guna Tas). Says Guru:

Perfect of the Perfect the Lord is called. He reposes on the Perfect and Eternal Throne. He looks beautiful on His Perfect seat and fulfils the hopes of the hopeless.

Thus after assuming the Form through 'Will' from Formless state, the Lord becomes Immanent. This 'Will' manifested in a subtle form is a 'Word' and in a gross form is a 'World'.

He created the world from Sabada. When absolutely Indeterminate Being, the One without the Second, wills to be manifested in the plane of time and space, the internal sensation arises for external self-manifestation in the infinite spiritual bosom. This may the Divine Will is stirred by an internal push which is considered to be the first activity for a gradual self-unfoldment.

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1. A.S., p. 17.
2. This 'Will' is quite different from desire of normal mind. It is the immanent urge of Perfect Existence for self-expression.
3. A.S., p. 3.
Thus we are led to infer that there is no fundamental cause outside Him. He is cause of the cause or the sole cause of all the Created-beings. He is, Guru says, karana-krana, the cause and the effect of the whole creation. Says Guru:

Thou Thyself created the world and 1
Thou Thyself infused power therein.

He adds:

Praise the Lord Who has created the universe. 2

In the same way Guru Arjan further illustrates the point:

Thou Thyself art the Creator,
the cause and the effect.
Thou hast created the entire creation and upheld the earth. 3

Guru Nanak, in a beautiful manner gives an account of spontaneous unfoldment of His Self-active Power in the following couplet:

The Lord Himself created His Self:
He Himself assumed His Name.
Second thing He Created Nature,
by ensouling Himself into it.
He beholds the whole phenomena with delight. 4

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1Ibid., pp. 473-74.
2Ibid., p. 767.
3Ibid., p. 1076.
4Ibid., p. 463.
Guru Nanak conceives that after the transformation of Lower-Brahman from the Higher-Brahman He created Nature which comprises of all the created-beings. But Brahman is within and without the whole Nature and is beholding and enjoying the sportive activities of all the created-beings.

In the couplet, given above, Guru Nanak describes the perfect, delightful, and sportive self-manifestation of the Transcendent Spirit in the phenomenal plane. Here, the nature of the Creation, the function of the Creator, and the process of the whole Cosmic System, all are but unique. The origination of the whole cosmic system from Self-existent, Self-luminous, Supreme Spirit, Who is Immanent in His Nature with His infinite Power can hardly be compared to the origination of the tree from the seed, or to the origination of milk-products from milk etc.; because in all such cases the cause and the effect belong to the same plane of experience. They are equally subject to spatio-temporal conditions, they are similarly governed by forces and laws of Causation. Moreover, some changes do occur in the cause for the production of the effect. Therefore, no true comparison can be held where the cause belongs to the supra-temporal, supra-spatial and supra-phenomenal spiritual plane and the Effect, on the other hand, comprises of all existence in the spatio-temporal and phenomenal plane.
Moreover the cause is absolutely perfect, Self-fulfilled in His Transcendent nature but the Effect consists of various kinds of creatures is suffering from bondages, transmigration, sorrows, natural and moral evils, defects and diseases, deformation and imperfections etc. Beside this, every created being is subject to the law of *karma* (actions), the law of causation and the law of time and space. In the words of Guru Nanak:

Thou art perfect and we are imperfect and incapable;
Thou art profound and we are shallow.¹

Again,

Thou are the River, All-knowing, All seeing.
How can I, a fish find Thy limit?
Wherever I look, Thou art there,
Getting out of Thee I burst and die.²

But the fact must be borne in mind that this statement given above holds good only when we conceive it from metaphysical point of view. When we look at the relation between the Cause and the Effect or the Creator and the created-beings, from the phenomenal point of view, we find that what remains folded in the cause becomes unfolded in the effects, what is potentially existent in the cause becomes actually existent in the

¹ *A.G.*, p. 597.
effects and what is involved in the cause is gradually evolved in the forms of the effects according to the process of evolution. But the fact remains that all the diverse orders of creation of this phenomenal world, before their manifestation in the forms of effect exist in the unified nature in their Cause — the Creator. One thing is very clear that the process of evolution operates apparently towards the progress from unity to plurality, from simplicity to complexity, from homogeneity to heterogeneity and from potentiality to actuality.

After having studied the relation between the Creator and the created-beings we shall now study the relation of one created-being with that of the other. Guru Nanak conceives that the whole universe is one unified living organism. It means that there is but One Cosmic System comprising different orders and planes of existence. All the diversities in every sphere of life involve unity and harmony. The Supreme Spirit which is transcendent One and differenceless becomes phenomenally many and diverse. Says Guru Nanak:

O my Lord, unique are thine plays,
Thou art fully pervading the Hydrosphere, Lithosphere, and Atmosphere and Thy Light is contained amongst all,
Wherever I see, I find Thy Light. Of what sort is Thy Form? Thou hast but One Form in unmanifested State. In Thine Creation none is like the other.
The egg-born, the womb-born, the earth-born and the sweat-born beings are all created by Thee.
One greatness I have conceived of Thine; 
Thou art contained amongst all.¹

Every created being according to Guru Nanak contains 
the essence of Supreme Spirit which is called Soul. It 
is this Soul which provides consciousness to each body. 
The Soul is evidently a spiritual manifestation of the 
Supreme Spirit while body is a physical manifestation. 
Guru Nanak conceives that the combination of sperm of 
father and ovum of mother can only produce body of 
various forms and features but can never bring about 
life or consciousness. It is the play of Supreme Spirit 
which ensouls body and body becomes lifeful and active. 
In the words of Guru Nanak:

The union of mother and father brings about 
body.
¹The Creator inscribes writ, Through that²writ, 
the gift of Light and glory are endowed.²

Again,

From the mingling of the mother's ovum and 
father's sperm, countless forms and features 
are created. But the whole gift of Light 
is Thine. Thou art the Creator pervading 
everywhere.³

Clear it is that the life or consciousness in

¹Ibid., p. 596.
²Ibid., p. 989.
³Ibid., p. 1022.
the body by the virtue of Soul is the greatest gift of the Supreme-being. Soul can never be produced or manufactured in the laboratories. Soul cannot only be distinguished from the physical body but it can also be distinguished from senses, mind, ego and intellect. They all together constitute its embodiment in the phenomenal cosmic system. No doubt, the body appears as a finite and composite material entity, it occupies space, bears the impression of time and undergoes a good deal of changes but the Soul, on the other hand is, a single, Self-luminous spiritual entity without any spatio-temporal characteristics. The Soul does not occupy any specific portion of the body but its presence can be realised in every part of the body. It is associated with the whole body and with every part of the whole body. In the words of Guru Nanak:

The Light is contained in all the created-beings.
And all created beings are contained in Thine Light.

The body is full of Soul, but Soul remains unaffected of the actions of the body. Guru Nanak calls it Akal kala (indescribable ways). True that Soul is entirely free from all kinds of physical, mental and

1Ibid., p. 469.
intellectual limitations. It is also free from production and destruction, birth and death, growth and decay, sorrows and sufferings, hunger and thirst, virtues and vices, passions and propensities, hopes and disappointments; teenage and old age. Says Guru Nanak:

Neither embodied soul (jiva) dies nor sinks and swims. It comes and goes according to Divine Will. Divine Will is pervading everywhere. 1

Again,

It is the notion of self-assertion and ego which have died.
He who is the seer or the witness does not die. 2

Guru Arjan also elaborates the point:

It is a strange story, the most unique, The Soul is the like God Himself. Neither it is old, nor young, Neither it is prone to misery, nor it dies. 3

Now it has been well established that it is the same Supreme Spirit which by virtue of the Infinite Spiritual Power reveals Itself as various orders of life and dwells in them and witnesses the various roles played by them as their individual souls. The man with his illumined consciousness actually experiences it.

1Ibid., p. 151.
2Ibid., p. 152.
3Ibid., p. 868.
From this point of view, it is Brahman Himself who dwells in every individual body as an individual soul. All psycho-physical organisms are but His Self-manifestations. Thus, Brahman, the Creator is the Soul or the Essence of all created-beings, and nothing is outside Him.

But the finite self under the wrong notion of ego conceives itself a separate entity from the whole Cosmic System. The ego is the seed of individuality and diversity. The sense of 'I' develops and consequently, Individual self, under misconception starts to feel himself to be the owner and master of the properties and environments. The instincts of self-possession and self-protection, desires and needs are increased. Ultimately, the finite self is misled from the True Path and begins to act according to its own wishes and desires and becomes the followers of mind (Mana Mati). Actions performed under misconception of ego becomes the cause of birth and death; and the cycle of transmigration begins. The Individual self reaps what he sows. The present action contains the seed of the future.

1Ego is Ahankara. Ego or Ahankara is one of the four phenomenal manifestations of mind, — viz., Manas, Buddhi, Chitta and Ahankara. Collectively it is called Antahkarana. In various systems of Indian Philosophy manas or Antahkarana is considered as one. Guru Nanak has also sometimes used the word manas for Antahkarana. Here ego is one of the parts of Antahkarana.
Says Guru Nanak:

Virtuous or vicious does not become by mere words.
It is the actions which man carries with him.
He himself sows and He Himself reaps
Nanak, Man comes and goes under Divine Law.¹

Guru Nanak explains that the actions performed under the influence of ego are responsible to keep away the individuals from Eternal-being. Says Guru Nanak:

The Truth is never realised through ego, when ego is sublimated, the highest rank is attained.²

Guru Nanak strongly believes in the theory of Action (karma) and that of Transmigration. Guru says:

Actions are responsible to give physical structure,
but the emancipation is attained through Grace.³

Actions have an unavoidable effect on the life of the person. It is the action performed by an individual which decides the future life of the doer. None can escape from his actions; and none can efface the writ of actions.

Science has also begun to believe in life after death. An American scientist, Dr. Ian Stevenson said that years of research into the question of rebirth had

¹A.G., p. 4.
²Ibid., p. 226.
³Ibid., p. 2.
left him convinced that there may be life after death.\(^1\)

Guru Nanak conceives if human being realises the Divine Will, the sense of ego is sublimated.\(^2\) Then, all the bodily functions appear to be immanently directed towards the self-realisation of the Soul which is the Spiritual owner of the body. One thing must be remembered that Self-realisation of the Soul does not imply here any apatio-temporal change or modification of the Soul but it only implies the gradual self-emancipation of the Soul from the shades upon its spiritual and divine nature and from the conditions and limitations imposed upon its self experience by its phenomenal connection with the body and its environment.

Thus, through the act of self-realisation the man, the king of the whole creation, who has got the privilege for making introspection and self-realisation, perceives nothing else but the Divine Light everywhere. Says Guru:

\[\text{All are contained in One and the One is amongst all. The True Guru has shown me this vision.}^{3}\]

\(^{1}\)Dr. Ian Stevenson, Life After Death : Tribune, Chandigarh, 22-10-1972.

\(^{2}\)Ibid., p. 2.

\(^{3}\)Ibid., p. 907.
From the foregoing discourse we are led to infer that all the created-beings are created by the Creator. And all the created-beings contain the essence of Divine Light. But under the wrong notion of ego the human being is misled and begins to act to follow his self-centered desires and false wishes. Actions are nothing else but the seeds of the future life. Wrong actions are responsible to start the wheel of transmigration. When the true knowledge dawns upon, through the Grace of True Guru, man realises the Primal Essence (Parama Tattva) pervading everywhere within and without. The difference between the Creator and the created-beings is diminished entirely and the emancipation is attained. In the words of Guru Nanak:

He who realises Him becomes like Him.
He is rendered very pure and his body is sanctified.\(^1\)

\(^1\)Ibid., p. 931.